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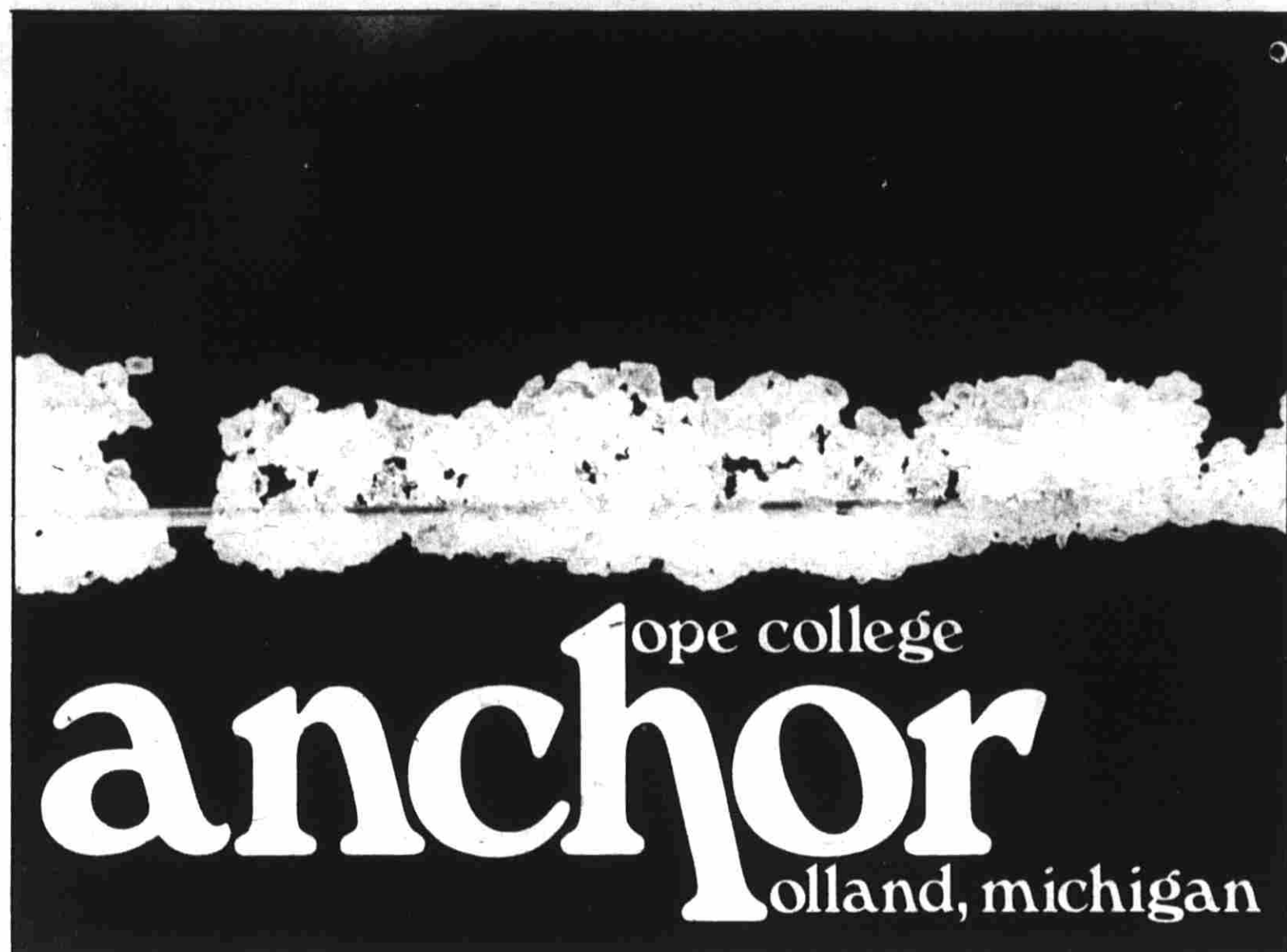
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Volume 88-14

Hope College, Holland, Michigan 49423

December 5, 1975

Chairmen named Community campaign begins

Chairmen of the 1975 Hope community campaigns in Holland and Zeeland have been announced by President Gordon VanWylen.

R. E. BARBER, president of R. E. Barber Ford of Holland, will head the Holland campaign while

Bruce DePree, executive vice president of the Colonial Manufacturing Company, will lead the Zeeland campaign.

The campaigns are part of an annual effort by businessmen in western Michigan communities to

raise funds for the current operational program of Hope. The Holland community campaign began yesterday and the Zeeland Campaign will start on Tuesday.

"WE ARE grateful that our businesses and industries in the Holland-Zeeland communities provide resources to enable Hope to maintain its commitment to contribute in a significant way to the cultural, intellectual and spiritual life of the area," said VanWylen.

"Over the years the ties between Hope and the Holland-Zeeland communities have been strong. We value this association and will continue to give of ourselves in as many ways as possible."

THE ANNUAL support of Holland-Zeeland communities to Hope means as much to the college as the equivalent of \$1 million from the college's endowment according to William Anderson, vice president for business and finance.

Businessmen participating in the campaigns will join representatives of the college staff in making personal calls on the business and industry community.

Catholic lay leader to speak next Thursday

Dr. Ralph Martin, prominent Catholic lay leader in the Charismatic Renewal, will be speaking in Dimnent Memorial Chapel next Thursday during community hour. He will also be visiting classes throughout the day. A banquet will be held in Martin's honor that evening in the conference room in Phelps Hall.

Martin is a leader in one of the largest renewal movements in the Christian church. He also leads The Word of God, an ecumenical Christian community of over 1,500 people in Ann Arbor. He is a former editor of *New Covenant*, a magazine which serves the International Charismatic Renewal and has written several books.

Clark announces May Term courses abroad

A May Term study-tour in England will be led by David Clark, associate professor of history. During the three-week study-tour there will be visits to a number of locations in the southern part of England.

The theme of the course is of special significance during America's Bicentennial year. "English Democracy: An American Perspective" is the title of the course, which aims to increase historical understanding of why English and American democracies developed in different ways.

A special focus of the course will concern the elitism and class consciousness that perpetuate in the present age features of British society against which American colonists rebelled. Students in the course will be able to explore through interviews how class consciousness is so much a part of British thinking today.

Visits will be made to homes, offices and places of work of English citizens on numerous class levels.

Some presentations by academic experts will be made by faculty of the University of Kent, Canterbury. A visit will be made to Parliament as part of the course's study of how the English democratic system functions today.

The course will be worth three

credit hours. The cost of \$800 will include all transportation, to and from Holland, Michigan, tuition, room and breakfasts. In order to ensure space and air transportation, it is important for those interested to discuss participation with Clark early in the new year.

Dr. Strand to read paper

Dr. Gisela Strand, assistant professor of German, has been invited to read her paper next spring on "Gabriele Wohmann: A Thematic Approach to Woman's Alienation" at the foreign literatures symposium of the Michigan Academy of Sciences, arts and Letters.

Her paper will analyze the various modes of escapism employed by the women in the short stories, novels and television scripts of Wohmann, an increasingly significant woman author of West Germany who has not yet been translated into English.

The paper is the first product of Strand's research done last summer at the University of Texas with the aid of a grant from the National Endowment for the Humanities.

Christmas Tree Fund aids Vietnamese youth

This year money collected under the Christmas Tree Fund will be used to sponsor a Vietnamese refugee student, Tam (pronounced "Tom") Nguyen, and will go to the Summer Service Scholarship Fund.

EIGHTY-FIVE percent of the money is intended to pay for Tam's room and board at Hope for three semesters. The federal government will pay for tuition. Fifteen percent will defray transportation cost for a student wanting to serve somewhere in the world representing the Student Church. Last year's recipient of this program was Paul DeWeese, who lived in Pakistan.

In the past, donations to the Christmas Tree Fund have provided a South African Bantu pastor with a car, bought a South Vietnamese child (whose legs had been mutilated when he stepped on a mine) wooden legs, and provided Christmas presents for the children in the Higher Horizons program. Last year \$4,000, the most ever raised for the Fund, went for famine relief.

THE STUDENTS heading the Christmas Tree Fund Project are George Beukema, Mark Itzen, Mary Mulder and Mary Voskeur. There are also thirty-five students responsible for collecting donations from those living in dorms.

The goal this year is \$3,000.

Beginning Monday and continuing for one week, boxes will be set up around campus and in dorms for donations. Chaplain William Hillegonds said, "If every student gave a dollar, we could make it."

Christian singers visit Hope tonight in DWCC ballroom

Seven dynamic young male musicians will be on Hope's campus tonight for a concert in the DeWitt Ballroom at 7:30. The seven comprise the music team which Campus Life, an international Christian organization, sponsors and sends on tour in Michigan and Ohio.

The team calls itself the "Common Brothers Band" and have just released their first album. All the members of the "Common Brothers Band" are taking a year off from college to perform in the group, which have played in high school assemblies in the Holland-Zeeland area this week.

Campus Life will be paying for the expenses of the band's appearance tonight. So, come and enjoy the "Common Brothers Band" in concert.

Theater department presents Matchmaker

The theater department production of Thornton Wilder's *The Matchmaker* will be presented seven times beginning Dec. 4 in the main theater of the DeWitt Cultural Center. The production will be presented Dec. 4-6 and Dec. 10-13. Curtain time each night will be 8 p.m.

The Matchmaker, to quote playwright Wilder, is a "play about the aspirations of the young (and not only the young) for a fuller, freer participation in life." The well-known plot deals with Dolly Levi, the matchmaker, and the blustery old merchant of Yonkers who hires her, Horace Vandergelder.

Levi is hired to find a wife for Vandergelder, but she is soon matching people in hat shops,

barber shops and finally at an expensive restaurant where this swift farce runs headlong into a hilarious climax of complication. Eventually the complications are resolved until Dolly Levi and Horace are arranged in the best match of them all.

The production is directed by John Tammi. The costumes and set are designed by theater department chairman Richard Smith, with lighting being designed by student Michael Rice. Rice has designed a number of shows at Hope, but this will be his biggest undertaking.

Other productions in the 1975-76 Hope season will include the Cole Porter musical, *Anything Goes* and Samuel Beckett's, *Endgame*.



WHITE THANKSGIVING—Irving Berlin would have needed a new song to describe this season's first snowfall. The snow that beautified Hope's campus wreaked havoc with many Hope students' travel plans.

anchor essay

Faculty evaluation-lost opportunity for improvement

by Wayne Brana

The semester now draws to an end. Soon, most freshmen will learn that the infamous Blue Book cannot be sold back to the bookstore. It is fated to haunt their bookshelves forever.

CLASS AND teacher evaluations will be passed out, and again many will be hurriedly (if at all) filled out during the last moments of a final exam period. Again, many of us will miss our foremost opportunity to improve our quality of education. Again, Hope slips down an academic notch.

My purpose here is to show that those of us who do not actively work to preserve high academic standards at Hope via avenues like evaluation tear down those standards, and that these same people should leave the college. To demonstrate this we need to start by considering what education is.

ON EDUCATION, I make two assumptions. The first is that higher education in America is based on John Dewey's conception of education.

He summarizes in his *Philosophy of Education* by saying that the nature of life is to strive "to continue in being. . . . Life is a self-renewing process. What nutrition and reproduction are to physiological life, education is to social life. . . . As societies become more complex in structure . . . the need for formal education increases."

"FORMAL education" is where Hope enters the arena. In-

stitutions of higher learning are where the most overt form of education as a process of social and intellectual self-renewal is undertaken. The distinguishing mark of what this nation considers to be its finest schools is the high degree to which they facilitate education.

This "degree" is manifest as a school's academic standards. This is my second assumption on education, which our educational system also assumes, namely that high academic standards are the best indicators of excellent education.

THAT HIGH academic standards are considered to be our best indicators of excellent education is common sense to any American student.

Having laid bare these two assumptions and noting that it seems obvious that they are in fact our assumptions, we can consider the import evaluation has upon education. Put simply, evaluation is education. That is, evaluation is the part of education that improves the rest of it.

BUT THAT we realize this is of utmost importance, since it is through acting upon evaluations that we throw out methods and ideas that didn't work, keep those that did, and intend to try those that might. Without evaluation education is doomed to sterile self-propagation. But how does all this affect Hope?

Let's examine the "reasons" most of us have for avoiding doing good evaluations. Of course, the

first "reason" is that we have "no time," no time to formulate good evaluations, or to hand them out, or to fill them out, or to hand them in, or to read them.

WHAT WE are really saying is that the evaluation isn't as important as other things we would rather do—else we would do them. Somehow, we always seem to do the things that we want to.

Perhaps this strikes some of us as odd, that we do what we want. But for an example, maybe some students were "forced" by their parents to come to Hope. I state frankly: they were not forced. Rather, perhaps they wanted to please their parents or avoid arguing with them more than they wanted to displease them or argue with them.

MY POINT is that this "reason" for shortchanging the evaluative process—"I have no time"—is not a reason. Instead, it is the truth that we budget our time so that we can satiate our wants as we deem fit, stated in negative context (viz. the "no").

Another "reason" to forego evaluation is that the profs don't read them and consequently, it doesn't matter if I write one or not, so why bother? But what we are really saying here is that we know in fact that the people (deans and profs) don't read the evaluations and that they consider them to be purposeless—that they believe that education need not be self-renewed.

UNLESS WE know that these statements are true we should do

evaluations. If we merely suspect that these statements are the case, we should find out if they indeed are the case before claiming that they are.

Let's assume that every evaluation we write is thrown away—never read. Even now the evaluations have significance for two reasons. They 1) force us to determine whether or not we consider what we learn to be worthwhile, or useful, and 2) help us solidify and integrate the major ideas of the course in our minds.

BOTH OF these reasons are processes of self-renewal, of education. We benefit from these processes even if the evaluations are never read. This demonstrates that the act of evaluation has educational significance apart from acting on evaluations, and that this significance directly affects those who evaluate.

That we consider the evaluation forms themselves inadequate is yet another "reason" we skip doing them. Here, we say, "They are useless because I cannot evaluate a course or prof by encircling one of five words," viz. "excellent," "good," "fair," "poor," "not applicable."

HOWEVER, this does not prevent us from writing a better evaluation on our own initiative. This takes time, of course—something we have so little of. But we've already shown above that

"no time" is no reason for no evaluation.

HAVING shown that the traditional "reasons" we have for sluffing off in the area of evaluation are not reasons, but excuses, better, that they negatively exemplify the truth that we do what we want, I'd like to restate my purpose in the context of what we've been talking about, and then draw an inevitable conclusion.

I said that those who do not actively work to preserve Hope's high academic standards (using means like evaluation) erode these standards, and that these same people should leave. How can we arrive at this conclusion?

REMEMBER that we found that American higher education is based on Dewey's concept of it: education is the food, the self-renewal force of society. We've also seen that a non-active attitude toward evaluation does not help it.

If we believe Dewey, and well we may, when he says that education is the only means for social and intellectual renewal, that it is in the very "nature of life," then we must admit that to harbor a nonactive attitude toward holding up high academic standards (which are the best exemplars of excellent education) is to negate life itself.

PUT LESS cosmically, any attitude to education other than an active affirmation hinders education. Put more positively, those who actively affirm Hope's academic standards uphold excellent education and work with Hope to promote it. Those who don't—for whatever "reason"—are parasites that lower the standards for the others.

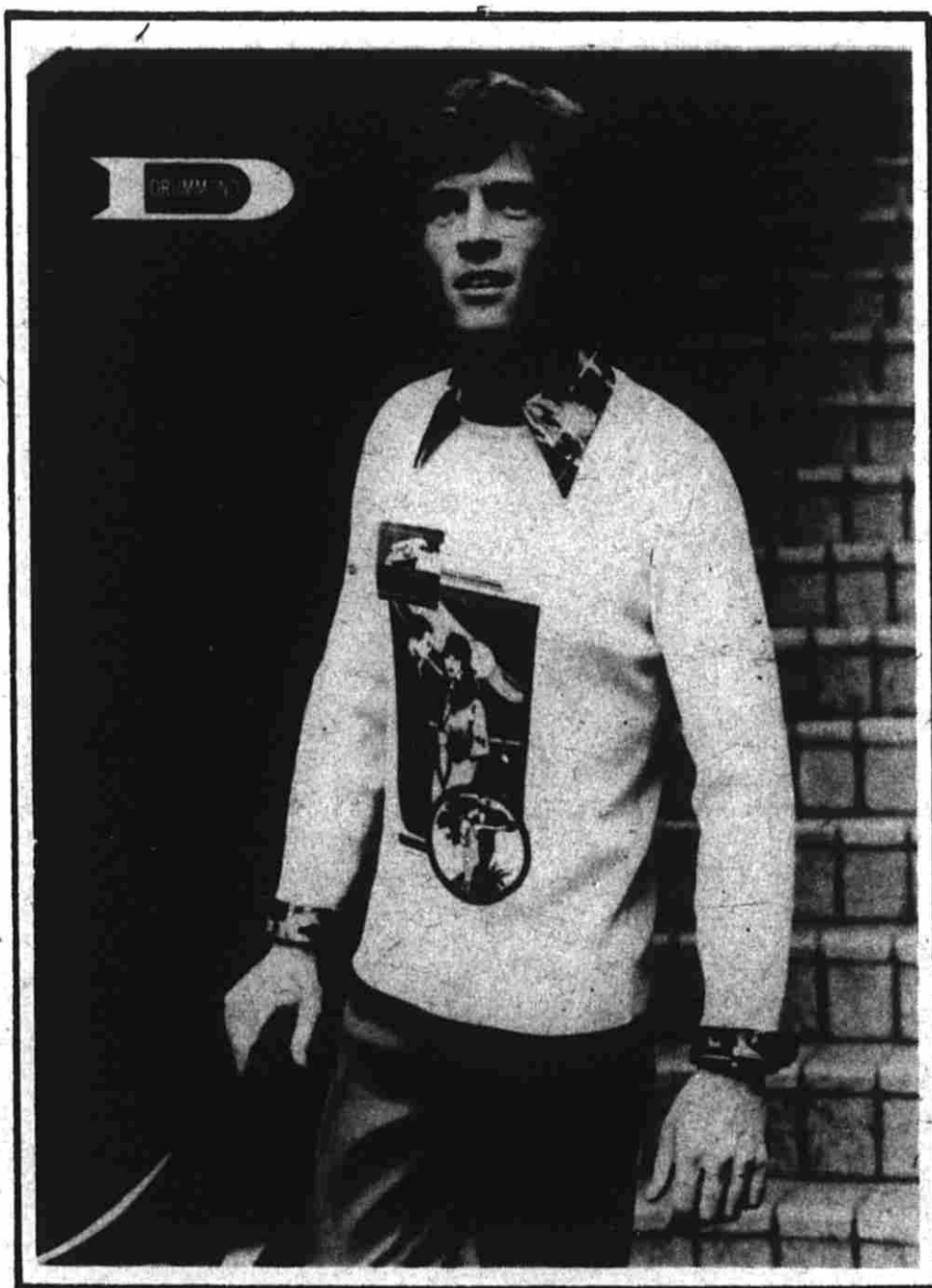
We have seen that high academic standards uphold and are the prime exemplars of excellent education. Those who do not actively uphold these standards passively lower them and thus, work against the college's crucial efforts to preserve and then go beyond them.

It is therefore necessary for those who do not intend to actively uphold Hope's high academic standards via avenues like serious and responsible evaluative processes to leave immediately.

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anchor fairy tale

The lost papers of T. Aquinas

by David Boersma

The recent discovery of parts of a lost notebook, dating back to 1269, of Thomas Aquinas has revealed five previously unknown proofs for the existence of God. The materials, found at the University of Paris, were uncovered by Rudolph Lipps (see Lipps' "Summa Nonsensiae," *Journal of The American Bible Beating Association*, vol. 29).

ASKED WHY these proofs were never incorporated in Thomas' published works, Lipps remarked, "I don't know."

The proofs read as follows:

THERE ARE five more ways in which one can prove that there is a God.

The first way is based on change, particularly applied to changing one's clothes. For we know that what we see in the world is changing, as The Philosopher showed that what we see in the world to possess potentiality and changing toward actuality.

BUT WHAT is being changed cannot be the cause of its own changing. We are led, then to an Unchanged Changer. One sees this when an infant is being changed by its mother, unless, of course, it is not wash day in which case no one would want to change the little brat anyway.

Objection: But one can reply to this proof from change by showing that when we change our clothes, we are changing actual clothes, not potential clothes. For potential clothes, they have already been changed, so why bother trying to change them?

AND AS actual clothes they cannot be changed, since change means change toward the actual. Hence, we cannot change our clothes (even if they are dirty). We can conclude, then, there is no Unchanged Changer.

Reply: I reply to this objection by saying where were you when they passed out brains?

THE SECOND way is based on knowledge. With the exception of some of my students, we all possess knowledge. That is to say we all know. And it seems we all know we know. Indeed, some even claim to know what they know not, though they know not they know not.

For if one knows one knows and what one knows, then one would know not what one knows not. Therefore, one knows one knows not and one knows not what on knows not. This is seen when we consider that one knows of one's nose.

BUT CERTAINLY one's nose knows not. And one's nose knows not it knows not, nor could it. Thus we know that while one's nose knows not, one knows one's nose. Similarly, though one knows not, what one knows not may still be known to another who knows what one knows not. Thus God exists.

Objection: One can reply to this proof from knowledge by showing that no nose knows

which we know about, but if there is a God, might not his nose know? And while it may be true that one's nose knows not, but one knows one's nose, must that which knows what we know not be God? Who knows?

REPLY: I reply to this objection by saying if you know so much, why am I getting the last word on this?

The third way is based on vulgar speech. We see in this world negative uses of God's name. Were there no God, his name could not be blasphemed. The fact that it is proves that there is a Prime Blaspheme, which is called God.

OBJECTION: But one can reply to this proof from vulgar speech by showing that for those who do not use blasphemous expressions, God must not exist. But if he exists, He exists for everyone not just potty mouths.

Reply: I reply to this objection by saying sit on it.

THEIR FOURTH way is based on good. It has been shown that all things are caused and that the First Cause is called God. So it must be that all good things have a first Good Cause.

That there are good things we know, for The Philosopher showed that we desire what is good, and all know that we desire. The First Cause, then we call God.

MOREOVER, there is another proof from good. We see in the world bad things and good things. Among good things some are better than others.

To do two good deeds is better than to do just one, and to do good deeds for me is better than most anything. So we are led to a Greatest Good which is called God.

OBJECTION: But one can reply to this proof from good in two ways. First, while we do desire, it is not necessary that we desire good. Some men desire to leave dirty socks in the kitchen. This is not good.

Also, while we see things in the world that are good and other things that are better, we would say that a good thing is better than a bad thing. And to be better means to be more good.

BUT IF ONE thing is more good than another, then both things must be good, with one being more so than the other. Thus what is bad must be good, which is a contradiction, except in the case of loose women, for they are bad, but boy, are they good.

Second, if a Greatest Good exists then a Greatest Bad must also exist. The Philosopher has shown that what is the Greatest Good is the same as what is the Unmoved Mover. The Greatest Bad, then, must be the same as the Unstopped Stopper.

BUT THE Philosopher also showed that rest is the natural state of things, and things that are at rest have been stopped. So if they are naturally stopped, they cannot be stopped through a regression of stops.

But a regression of stops is

necessary for an Unstopped Stopper to be able to stop stopped stoppers, which means that the Unstopped Stopper need not exist. However, we showed above that an Unstopped Stopper must exist. As a result, the Unstopped Stopper must exist and need not exist, and this is a contradiction.

REPLY: I reply to this objection by saying take it to the chaplain.

The fifth way is based on power. We see in the world things that are powerful. The breath of one of my students is quite powerful, while his feet are even more so. From degrees of power, we are led to that which is all-powerful, and is called God.

OBJECTION: But one can reply to this proof from power by showing that if it is true, then what we call God is in fact Cosmic Foot Order.

Reply: I reply to this objection by saying who's writing these objections anyway?



MORE OF THE WHITE STUFF—Snow is what Michigan is all about, and although winter has begun feebly, it has begun, nonetheless.

notes from under holland

Myths and kudos

by Rich Williams

I was recently told to go easy on professors because to attain their Ph.D.'s they had to become "inhuman" for a few years. It seems I am expected to believe that the shock of re-entering the real world, teaching at a college, is prolonged to the point of years.

THIS HYPE IS only one segment of the latest defense against the value of student power, of liberational power from social/sexual roles to spiritual celebration and of the power of the New Left. Professors have traditionally avoided social action and it was only in the 60's that tremendous pressure by students forced many into the political arena or at least on the bandstand of liberal rhetoric.

Technically, for professors, it's not really a defensive but an offensive maneuver; first to offset future demands of the student community to make personal commitments, and second to alleviate their guilt for lack of participation. Notice their argument, that we are to assume that they have received their "red badge of courage" from the system that caused their "inhumanity."

AFTER THE failure of the Johnson and Nixon administrations to eliminate left wing dissent—and in many cases, right wing as well—by whatever means available, we are now confronted with the subtlest means of all. The elimination of dissent in America during the 1960's was violent and material. It was easily labeled as persecution and the New Left rapidly acquired its martyrs. The history books will long contain such symbol/names as the Chicago Seven, the Cantonsville Nine, the Berrigans, the SDS, the Black Panthers and all of their respective slogans.

The right wing rallied against the manipulation of the media in favor of the "communist-led left wingers" and "effete intellectual snobs." If there was truth in such assertions, then the media has now swung to the other side viewing the 60's movements as a catharsis for pubescent fantasies and lusts if not impotent in its effects upon the American economy. This latest reactionary wolf in sheep's clothing is a product of democrat and republican minds together and is best explained as the "Myth of Myths." Its support is based among the majority of Americans searching for pat answers to crucial times.

THE GENERAL viewpoint—and the media is portraying it in books, magazines, T.V., and radio—is that the counterculture was, and is a myth. Their general evidence to support this is the failure of the so-called goals of the counterculture. The hippies and politicians are all lumped together in this definition which is about as viable as speaking about the goals of Christianity only in terms of the Ukrainian Orthodox Church. In other words, the media has convinced us that their observations, which are supposedly attuned to the generalities of the counter-culture, are viable for all segments of that culture.

Granted their specific criticisms are quite viable. The Consciousness Three, Greening of America, Flower Power, beliefs were as much a sham as the values of the armed revolution of the middle class which Weathermen, Radical Feminists and the Patty

Hearst/urban guerrillas propagandized. But none of these approach a generalized value system which is broad enough to be considered the goals of the counterculture.

MAYBE THE idealism of particular counterculture groups seems ridiculous in retrospect. The media and the institutions of liberal democracy have formed out of us a generation of cynics. Rather than attend classes in barrels and turn up in social circles to belch at the latest intellectual controversy, we streak on campus and drown our minds in alcohol, sex and marijuana—the religious opiate of today's generation. Rather than tempering and learning from our experiences, we sit satorial around a hookah. I would rather remain naive and idealistic than become one of the cynics of the 1970's.

More to the point of the hype media Myth of Myths is the more demonstrable situation today of complacency to the war mechanism. We are now expected to believe that all the moratoriums, the murders at Kent State, the assassinations and martyrdom of key movement leaders in this country against the war had nothing to do with ending the Vietnam conflict.

EVERYONE IS buying—hook, line and sinker—that we had nothing to do with the end to our involvement in Vietnam. Rather it was all an inevitable process of the American institutions—just like Watergate.

This country was on the verge of collapse because of the New Left, and if you don't believe me then look to the agencies of stability—the NSA, the FBI and the CIA. Ask Johnson, Nixon, Kissinger, Rockefeller and Ford. They felt so sure of our power that they corrupted the system, they so rhetorically defend to systematically assassinate, disrupt, infiltrate and destroy the counter culture.

IF THE counterculture never existed, except as myth, you and your parents ought to find out where all your tax money went which was used to alienate and factionalize our power and inevitably negate its effects.

But we are all unwilling to confront Vietnam any longer. Most feel we paid our dues in terms of pride. Guilty wounds have not been healed and although we may be more isolationistic, it is better to speak of our current dilemma as introspective. We continually expand our war machine to fight that shadow enemy that is always one leap ahead of us.

THE NEW LEFT is not dead although support of its goals—reduction of violence, competition, sexism, ageism, imperialism, hunger, disease, ignorance, racism and capitalism—has greatly diminished. The short-sightedness of critics and disillusioned participants does not change the fact that the New Left is and will be. The dedicated still fight on. At this writing the Berrigan brothers and a Hope alumnus Tom O'Brien are in jail for symbolically demonstrating their abhorrence of the American war machine. They need your prayers, but more than that, they need your own personal act of conscience.

If there is ever a word to break through to you, I give it to you as a hoped-for and my parting gift of grace—conscience.

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Plagiarism

anchor editorial

The *anchor* has received a number of comments concerning the publication of an advertisement for a catalogue of research papers. The general tone of the responses has been critical. The major concern is that the publication of this ad condones, supports and/or contributes to plagiarism.

Another person's research is a legitimate source of information. We use the work of others every time we go to the library. A person's research paper is the same as a person's magazine article or published essay. They are all valid references and all deserve proper use, identification and credit. Using any of these sources is the age-old process of considering someone's ideas to inspire new ones.

An ad for a library would never be considered an acceptance of plagiarism, even though anyone could check out a work and copy from it. If students are trusted to use the resources of a library with integrity, why aren't they trusted to use any collection of information?

An ad for a catalogue of research papers does not condone plagiarism any more than an ad for the Crazy Horse Saloon condones alcoholism. A potentially useful product is not kept off the market because of the few who abuse it.

The *anchor* is not responsible for the academic honesty of Hope students. If they use the research of others with integrity, then good for them. If they choose not to use it honestly, they hurt themselves. The only person responsible for a moral decision is the person who makes it. If a Hope student decides to abuse a potentially valuable opportunity, the student is responsible, not the medium that presented the opportunity.

Letters

Student rebuts Yeutter

I must say that I was shocked by the letter that Mr. Yeutter wrote in last week's *anchor*. In that letter he mentioned "garbage of the tritest sort which you've been printing." I am thankful that such is his opinion and doesn't represent all the rest of Hope College.

Agreed, there are many articles which do disinterest me but, I just refrain from reading them. I realize that you, the editor, are doing the best you can and that I don't feel that I could do a better job.

It is time that we looked at the internal structure of the problem. Why do people use guns? Even more basic is why do people commit crimes? Upon close examination the bitter fact is that crime itself is our biggest enemy, not handguns. Time and energy spent analyzing crime and its fundamental causes serve a much greater step for society than working on such a small instrument as the handgun.

The task of analyzing the cause of crime is both difficult and possibly unrewarding in our present state of existence. Basic human greed may be as basic a cause as we need. The old adage of getting something for nothing looms strong. Poverty and human vices, such as drugs, contribute to the situation.

If the elimination of handguns in America will have an effect on crime, such effects will remain secondary. That the cure can be found within ourselves is of greater importance. We should eliminate the cause not the means. Examine why we need further laws and mandatory penalties. Examine the need for the protection of society from a minority of criminals.

We have gun control laws. We have laws against excessive drinking and driving and laws to protect our personal freedoms.

My answer is control crime, not guns.

Michael Hooker

Ex-editor cites 'wrong reasons'

As a past editor of the *anchor*, I would like to disagree with last issue's editorial "Resignation... again." Although I agree that credit hours should be granted for work on the *anchor*, I think the reasons cited are all wrong.

The hardships that come with the job do not justify credit for it. The value of course work is not determined by how much suffering and sacrifice it requires. The worth of a course and the reason why a student receives credit for it are determined by what the student is able to learn from the course.

Give *anchor* staffers credit, but not because they work harder than anyone else (which they don't) but for the same reasons the staffs of WTAS and the *Milestone* should get credit, because they're involved in a valid learning experience.

This type of on-the-job education has already been recognized in the Philadelphia Urban Semester. There are numerous areas on campus, besides the campus media, where students are involved in learning by doing and are not receiving the credit hours they deserve.

Robert Eckert

dear editor

Many articles, if left out, would not be able to contribute to the diversity of our newspaper. Such articles are entertaining and amusing, thus adding to the little things that shed a different light on college life at Hope.

Perhaps Mr. Yeutter would like your position? It is so easy to sit and write a letter without thinking of the hard work and decisions that must go into the makings of a diverse paper, such as the *anchor*.

An opinion should always be welcome but, if a disappointment becomes total disgust, then submit an application and state your qualifications to run our newspaper. Until then, name-calling and overzealous complaints will get you practically nowhere and just get you out-of-breath.

Rick Burden

'Control crime, not guns'

With the recent attempts on our President's life, new fuel has been added to the anti-gun movement in America. The cry goes up for stronger gun-control legislation. Yet, it seems absurd to think that legislation will cut down on the majority of violent crime.

The state of Michigan already has sound gun control laws in effect, still, the city of Detroit has one of the highest violent crime rates in the nation. Suggestions have been made to include a mandatory prison sentence for any crime committed with a handgun. Yet, the threat of punishment has proven to have little effect on the crime rates, as is the case for the question of capital punishment.

art buchwald

Gift giving



WASHINGTON—In years past gift giving between the President of the United States and a head of state was a simple matter. One of the President's staff would call up Tiffany's or Steuben Glass or Neiman Marcus and ask them to select something appropriate for a foreign dignitary.

BUT THOSE days seem to be gone and now when a head of state comes to the White House he expects a lot more.

Just the other day the president of Lovlost-By-the-Sea paid a state visit to Washington and this was what transpired.

PRESIDENT YAK of Lovlost-By-the-Sea gave his gift first. "President Ford, on behalf of the citizens of Lovlost-By-the-Sea I present you this beautiful silk tie woven by one of our most famous weavers and sewn by hand by six virgins from the Calico Mountain area of my beautiful country. And for your lovely wife I present this beer mug which was made especially to celebrate the occasion of the 10th Anniversary of our Independence."

"Thank you very much, Mr. President. On behalf of the people of the United States I would like to give you a brand-new steel foundry which we shall finance for you."

"THAT'S LOVELY, Mr. President. I also would like to present to you a book of proverbs written by our most famous poet, Lo Tak, before he was put under house arrest for attacking my government."

"Thank you, President Yak. Although I cannot present it to you personally, I want you to have as a token of our friendship a squadron of F-4 fighter planes which will be delivered to your country in the next six months."

"THAT IS VERY kind of you, President Ford, and it brings tears to my eyes. In exchange please accept this coconut which, as you will notice, has a face carved

on it that bears a great resemblance to me."

"I am overwhelmed, President Yak. Would you consider it out of line if I gave you 300 heat-seeking missiles to go with your fighter planes?"

"YOU'VE GIVEN us so much already, but I would not insult you by refusing your wonderful gesture. I hope you will not be offended to accept, in exchange, this straw basket which was made by one of our greatest artisans before he was shot for treason after the last coup d'etat."

"A real straw basket! I shall build a special case for it. And now I have a surprise for you. Henry tells me you have your heart set on a nuclear energy plant."

"I TOLD Henry it was just a dream."

"Well, we're going to make your dream come true. Just present this certificate to any U.S. nuclear energy company and they will honor it."

"PRESIDENT Ford, what can I say? Would you accept in exchange for it this elephant bracelet made by the widow of one of my former colonels in the army?"

"I've always wanted an elephant bracelet. Henry, is there anything else we can give President Yak?"

"You forgot the submarines, President Ford."

"OF COURSE. President Yak, in honor of the long friendship between our two great countries we are presenting you with 10 new submarines in any color you wish to choose."

"I shall tell my people that you are truly the greatest President the United States has ever had."

"THERE'S just one more thing, President Yak. Why does your country always vote against the United States on every United Nations resolution?"

"Because, President Ford, we have no choice. We have to vote with our friends."

Pontier letter questioned

Glenn Pontier wrote an interesting letter in the November 21 issue of the *anchor*. He told us of the sad story of one Tom O'Brien, who committed an "act of peace" and was "railroaded" through his trial. I waited to hear more of this "railroading" charge, a serious one in our society, yet remained uninformed.

Next, I read that the Pratt and Whitney Company was perpetrating some sort of immoral act by displaying their products. I am of the opinion that it is healthy for a company and its employees to be proud of their work.

Twenty-two "peace activists" walk into this public showcase and start distributing leaflets reminding people of war planes' inhumanity. Fine.

Does it stop here? Hardly....

Some of these activists take spray cans and paint the word "death" on these machines while others pour blood—HUMAN BLOOD—onto the cockpits.

Off-hand I can think of a few more useful causes for which to donate blood.

Needless to say, these people were arrested (despite Berrigan's statement... "We had not damaged anything"), tried and convicted.

The claim that they were trying to enforce "truth in advertising" falls short of

its mark. I need not be reminded that military planes are used in protective/destructive situations, and that these acts often result in death.

Their being sentenced to thirty days for being disorderly, and thirty more for being criminally mischievous, discloses no hint of injustice that I can see.

Mr. Pontier wonders that now since Tom O'Brien is locked up... "Who will warn people?"

About what?

Industry?

He asks, "Who will rise to speak the truth?"

Whose truth? If they were to have their way thousands of people would be forced to give up their jobs.

... "Who will... resist the evil?"

Is it good or evil to destroy others' property because one thinks it's ugly? Is it good or evil to 'fight for peace'? "What are the folks doing back in Holland," Glenn wants to know.

They're reading between the lines and noticing that what you promote and what you provoke are two separate entities.

"Peace is rarely denied to the peaceful"—Schiller.

Bob Namar

continued on page 6, column 1

hope college anchor holland, michigan



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anchor review

Pink Floyd's music—a collage of styles and sounds

The following is written by Jim Lampert. He reviews Pink Floyd's new album "Wish You Were Here."

For some ardent music fans who read reviews and buy accordingly, the past history of the group is needed in order to make a purchase. These are the people who thrive on personal and group deviations; the little eccentricities that make an Alice Cooper what he is, or a Deep Purple the destructive force they were.

FOR THOSE people who wish only to read about the group's past history in relation to what they have just one, I would suggest that they not be bothered with this review; it will not have any of that.

Instead, I wish to make it known that this review will deal only with what the group has done in the past few months, and the creation of pure genius they have revealed. The group is Pink Floyd, and the new album is "Wish You Were Here."

WEAVING A tale of a group's rise and eventual submission to stardom, Pink Floyd has created what might go down as one of the finest pieces of orchestrated rock ever. And yet, to call it rock

would be doing it a great disservice.

It encompasses more than just rock; it overlaps rock with swing, blues, acoustical strings and synthesized electronic wizardry. "Wish You Were Here" is a collage (if I may be as trite as to say that) of styles, forms, sounds and melodies.

ROCK MUSIC has gone a long way since the Beatles first introduced it to the United States in its electronic form. With the advent of synthesizers and electronic music to enhance the regular guitars and drums, rock music has opened up a new door for new forms to take shape.

Going one step further with experimental rock, Pink Floyd has journeyed into the world of combining sound effects with music, electronic with acoustical, and vocals with orchestras. Intermixed, what the final outcome turns out to be is a hinge on genius, a foreshadowing of what may become the standard for rock music in the future.

BUT, THESE generalities cannot describe the full impact of what Pink Floyd has come up with. The main theme song of the album, "Shine On You Crazy Diamond," is an orchestrated tapestry of electric guitars on strings and percussion, held together by a heavy bass foundation.

This "drone-bass" keeps the melody flowing from the third, and down the line. As the base is established, a melodic line is thrust into the music by the use of an electric guitar, later picked up by none other than a saxophone.

THE TOTAL sound of this collection is not a screech-squak

as is found on other albums that try to mix esthetic with traditional, but is a mellow, almost subdued line of "real" music.

The vocals begin with a soft solo, then rise to a fuller band sound on the chorus. The lyrics, somewhat downplayed throughout the album, push the message across in a mixed, nostalgic, opaque manner. They tell of a group's rise to stardom, of the expectations and hopes which lay within every new artist's mind:

"Remember When you were young you shone like the sun.

Shine on you crazy diamond.

Now there's a look in your eyes, like black holes in the sky.

Shine on you crazy diamond.

You were caught on the crossfire of childhood and stardom,

Blown on the steel breeze.

Come on you target for faraway laughter,

Come on you stranger, you legend, you

martyr, and shine!"

THE ARTISTS are thrown into

the whirlwind of the rock scene, thrust forward into a new world of glitter and beautiful people, in essence, put into a machine. This machine is the subject of Pink Floyd's second cut off the album, "Welcome to the Machine." The group is told what to think, what to say and do, and even, "What did you dream? It's alright we told you what to dream."

The machine-like hum is given to the listener by the same bass which kept the beat going earlier, the industrial sound of an electronic brain controlling the minds of musical pawns. The music during this section is more acoustical than one would think, but, this gives almost a futuristic air to it.

THE SURPRISE at the end turns out to be a party given to the performers, and the listener is taken right up to the party via an elevator, one of the many uses of sound effects employed by Pink Floyd. The party, characterized by the cigars and clinking glasses, titled, "Have a Cigar," leads to compliments by people unfamiliar with the rock scene.

"The band is just fantastic, that's what I really think.

Oh, by the way, which one's Pink?

And did we tell you the name of the game, boy, We call it Riding the Gravy Train."

The "Gravy Train" is never really explained on the album, most likely being an inside cut to the producers. The best sound effect comes in with the switch (literally) from this song to the next, "Wish You Were Here."

IMAGINE A radio playing in the background, a person switching to find the right music, and then once satisfied, playing his guitar along with the radio song. Nostalgia, however trite it may have become in late years, works well with this song.

The overriding influence in the album has to be summed up with the last song. A reprise of the first, it expresses what is generally felt to be the great myth behind every rock group's act. The thought that they are happy, well-off, and content with just sitting back while the hard, cruel world wags on, is wrong.

Pink Floyd has exposed the rock world for what it really is, a shambles of failure and despair. However, the album is not. Don't buy it for what it says, only buy it for what it sings.

McCombs art displayed in annual exhibit

Bruce McCombs, assistant professor of art, recently had prints exhibited in the annual exhibition of the Philadelphia Print Club and the 4th international exhibition of Graphics sponsored by the New Hampshire Graphics Society.

Gustafson fund grows Campus groups support fund

The Jeannette Gustafson Memorial Fund has continued to grow through a few large contributions. Jeannette was a psychology-sociology major at Hope, whose sudden illness ended in her death

shortly after her graduation in 1974.

THE MEMORIAL Fund received its initial contribution from the Inter-Fraternity Council and Pan-Hellenic Board. During Greek Week last October, these two organizations sponsored a talent show from which the \$50 proceeds went to this fund. In addition, I.F.C. matched these proceeds to make the initial \$100 contribution.

The Gustafson Fund received its greatest boost recently by two \$1,000 contributions. Jeannette had worked as a full time employee at the Kletz for Saga Foods. Saga holds a life insurance policy on all of its full time employees.

DAVE VANDERWEL sent this money to an aunt and uncle of Jeannette's with a letter of explanation about the students' efforts to start this Memorial Fund. Jeannette's relatives returned this money to be contributed in her memory.

Other funds have also been donated through Sunday morning offerings in the chapel and from a Halloween party held in Kollen Hall. I.F.C. has also pledged another \$75 for next semester. The major direction of the entire fund is under Chaplain William Hillemonds; Tom Page, president of I.F.C.; and Jim Martin, fund treasurer.

THIS FUND has already agreed to purchase a wheel chair and other needed equipment for the elderly at the Good Samaritan

Center. This is a group with whom Jeannette had worked closely, donating much of her time to them. Mrs. Renze Hoeksema will be in charge of this portion of the fund.

Jim Piers, assistant professor of sociology, and student Rita Henrickson are working on the proposal for the Gustafson Memorial Gift. The Jeannette Gustafson Memorial Gift, amounting to a minimum of \$100, will be awarded annually to a graduating student at the commencement exercises. The Jeannette Gustafson Memorial Gift will be part of the General Scholarship Funds, as approved by the business office.

NOMINEES FOR the gift will be submitted by faculty members of sociology and psychology departments. The final decision on the recipient of the gift will be made by the committee administering the psychology-sociology major program. This committee consists of two faculty representatives from each of the psychology and sociology departments.

The Jeannette Gustafson gift will be awarded to the most deserving graduating student of the psychology-sociology major program. The recipient of the gift will be chosen on the following basis: ability to demonstrate academic achievement, voluntary involvement in organizations aimed at aiding the community and/or the college, and promise for significant contribution to the helping professions.

a century of hope

1931



CAST FOR "THE LADY FROM ALFAQUEQUE"



PLAY CAST—This motley crew was the cast for *The Lady from Alfaqueque* in 1931.

* Ben Spence, noted Canadian journalist, spoke on campus in 1931. He said, "Enrollment has increased in United States high schools from two to five million, and that is because next to the establishment of the Christian Church and the inauguration of public schools, no other institution has done more for young people than prohibition."

* Thomas Edison died during the school year, and the anchor featured a tribute to him.

* Peoples State Bank ran an ad in the anchor which said, "Some folk never have a chance to go broke because they never have been anything else."

* Holland Sandwich shop advertised for sale a "toasted Olive Nut Sandwich" for 10 cents.

* The school year extended into summer. Exams were during the week after June 10th.

* The Student Activities Fee had its beginnings in 1931 in the form of a "blanket fee" that provided for "such all-college organizations as are deemed most needy and worth of dependable support."

* The faculty decided to crack down on the enforcement of absence rules established in 1929. All excuses were to be obtained from the dean's office and no student was allowed in class following an absence without such an excuse.

doonesbury

g. b. trudeau



Japan— a break from the ordinary

by Terry Graham

You've had too many hot nights on the town, getting a little tired of your friends, need a break from routine studying, spasmodic cramming. Maybe you're looking around for a new horizon, a little

adventure; maybe you've contracted the American disease: boredom. Snap out of it!

THERE'S A cure around the corner! The magic word is "Japan." Going half-way around the world can do wonders for your free spirit, won't hurt your parents' bank account and would give you something worth writing into your job-hunting resumes.

Anticipating your every whim and need, the GLCA-ACM Japan Study gives you eight months, from July, 1976 to March, 1977, in Japan for a newly reduced fee of \$3,900. By returning in March, you'll have a sharp edge on the summer employment market, or you can sign up for the full year-long program for \$4,900. Fees include airfare, most living expenses and tuition.

IF YOUR command of the Japanese language is modest or non-existent, you'll fit right into the two month in-depth language orientation waiting for you in a mountain district. Climb mountains and learn Japanese; no com-

bination of experiences is too far out in the orient.

You may even be the first American to discover a geisha girl at the summit of Mount Fuji. On the other hand, no one would believe you if you did find one, and most would suspect you never climbed Mount Fuji.

ONCE YOU'VE picked up the rudiments necessary for finding your way to a restroom in a train station, you begin classes at Waseda University in Tokyo. Arrangements are made for living with a Japanese family while you attend, where you can submerge yourself in a completely different world.

Don't be surprised if you find yourself in close proximity to four or five karate experts and a professional flower-arranger. That means you've met the grandparents and parents. The kids probably play baseball and watch Ironside re-runs.

NO NEED to pack a Japanese character typewriter; all classes at Waseda University International

Division are conducted in English. In Tokyo, you won't be tied to your books. It may look a bit like New York City, but "Americanized" though it may be, American traditions and customs only go as far as the Japanese are willing to take them, and Panasonic can only push an ancient, historically rich culture just so far.

At your fingertips is a major center of art; classical fine arts, *avantgarde* fine arts, the theater of Kabuki, Noh, the most recent Western movies, traditional crafts, Japanese experimental films and public baths are yours for the price of a subway ticket. And when your feet get tired, relax and learn a tea ceremony.

BUDDING BUSINESS tycoons are in a good position to pick up a language and living experience in an area that could only be beneficial for landing a well-paid, glamorous job in international business. Not too many Americans speak Japanese, and language instruction has been extremely successful in the Japanese Study, even for French-I dropouts.

If terror strikes at the thought of not being able to go home for Thanksgiving break, you're in warm, understanding, sympathetic hands. Professor Edward Hyma and his wife Eleanor, from DePauw University, will accompany the neophytes and help them adjust to Japan.

AND, THE host families will surely become sufficiently fond of their guests after enduring requests for directions to the Post Office in painfully sketchy Japanese to provide warm moral and spiritual support if you need a good cry. And if worse comes to worst, they even speak English.

Yoichi Yajima, a graduate of Waseda University, is on campus this year as a special student. He wholeheartedly recommends extensive use of the Tokyo transportation system, which will safely take you anywhere in Tokyo for 20 to 80 cents. "Tokyo," he says, "is not great for sightseeing. Old cities like Kyoto or Nara have the traditional temples and shrines. And they're quiet!"

FOR YOU girls who don't

think you'd be much of a hit in kimonos, Yoichi assures us that "customs for females are a lot the same. Some Japanese don't like the smell of cigars, but cigarettes and beer are certainly not forbidden—in moderation. But, Japanese food—the traditional kind—is much different, and you may have some difficulty in adjusting. But don't worry, there are lots of things to eat besides raw fish!!"

Even women's liberation seems to have invaded Japan. Noriko Katsube, an exchange student from Waseda University, says she's the only girl in her class specializing in mechanical engineering. She suggests an interesting reason for going to Japan, based on her experience in the United States.

"YOU WILL really become aware of your Americanism by submersion in another culture, and you'll appreciate your own heritage and society much more through contact with a culture so much different. You'll see how good home is!" She recommends lots of Japanese baths, though not just to be the cleanest kid on the block. Bathing in the public hot pools or hot springs is not just a sanitary ritual.

Entire families go together, then split up according to sex, for the ultimate in relaxation and rest, and communicating with the people around you, especially the older people frequenting the baths. It sure beats sitting on a chair in the shower stall for an hour and a half!

ANYONE IS eligible to apply for the Japanese Study who is in good standing with a school in the GLCA. The program is geared toward juniors and sophomores, but arrangements can be made for interested seniors. Dr. Paul Fried answers questions pertaining to the program, takes applications and is found in the International Education Office.

Japan could give you the inspiration to do great things that you've been looking for. And if there are geisha girls running around on top of Mount Fuji, take a picture and send us a postcard!

Letters cont.

Student questions anchor story

Your article on the JFK assassination in the Nov. 14 issue was extensive, to say the least. It was well-written, but I'm afraid you have put your foot in your mouth again.

According to your article, you said that LBJ had ducked to the floor before the first shot had hit Kennedy. Mr. Rhodes did not say this. The photograph that was shown by Mr. Rhodes, that showed the absence of LBJ, was taken two seconds after the first shot was fired.

A secret service man riding with Johnson heard the first shot and immediately shoved the vice-president to the floor of the car. I certainly hope that next time you sit in front of a typewriter, that you'll use better word choice.

Another thing that you forgot to mention was about the paraffin test. The test was negative for the right cheek, but it was positive for both hands. Open mouth, insert foot. I believe that Oswald did not shoot Kennedy as much as the next man. I also believe that the Warren Report is full of... holes.

But if Oswald did not shoot JFK, then: (1) Why did witnesses report (that very day) that they saw Oswald at the sixth-floor window before and during the assassination? (2) Why did Mrs. Oswald "hammer the nails into her husband's coffin" by saying that she took the picture of him with the rifle? (3) What did Oswald carry into the book depository on Nov. 22 that witnesses say was the rifle? (4) Who killed patrolman J. D. Tippit? (5) Why does Mrs. Kennedy's testimony support the Warren Commission? (6) Why was the first bullet that hit JFK not found in the car?

The list of questions on both sides is endless and, unfortunately, most of them will never be answered.

Jud Vickers

The anchor stands by its original story.—Ed.

Questions quality of Hope liberal arts education

Since my first exposure to a liberal arts education some three years ago, I have witnessed many testimonials to the value of such an education. No less a person than Governor William G. Milliken has praised the liberal arts education and the institution at which that kind of education is obtainable.

I have listened to numerous faculty members and students alike expound on the great benefits of a liberal arts education at

Hope. Indeed, even I have experienced, and been thankful for, the type of education I have received here at Hope.

My question is whether or not the liberal arts education available at Hope is of the quality that it could and should be.

The purpose of a liberal arts education, as I understand it, is to develop a well rounded, more complete individual who can use his variety of learning experiences to better understand and function in our world. The student should grow spiritually, intellectually, physically and culturally.

If these are the goals which a liberal arts education ought to achieve, then I would suggest that for a large number of students, like myself, the education we are receiving here at Hope falls short of the above goals.

There are two major reasons for this failure.

The first is a matter of time. A student carrying sixteen semester credit hours is busy with just his studies. If that person participates in sports (physical development) he is further pressed for time.

If he is also involved in any extra-curricular activities such as choir, student congress, Christian youth groups, etc., he may find himself either dropping or ignoring one of his interests (part of his liberal arts education) for lack of time.

Already, a student is sacrificing part of his education to insufficient time and I have not even considered the aspect of cultural development (movies, plays, concerts, lectures, etc.). It is very difficult, if not impossible, to integrate all of these learning experiences when carrying sixteen credit hours per semester.

The second factor inhibiting a higher quality liberal arts education at Hope is finances. If it did not cost over \$3,700 per year to attend Hope, students would be more inclined to take only eleven or twelve credit hours per semester, lightening their academic load, and thus making it more feasible to integrate the many learning experiences which make up a higher quality liberal arts education.

As it now stands, most students cannot afford this. Moreover, many must take on part-time jobs while at school to help pay the bill, which results in further time loss.

The solution I am proposing is not a cut in tuition, room or board payments, but rather a revised class schedule. Such a change might include a division of the present fifteen week semester into three, five week blocks or two, eight week blocks, in which the student could take twelve credits hours or less and still graduate in four years.

Some will argue that certain courses cannot be taught (even in a bit more concentrated form) in five weeks. The answer here would be to make these courses two or three blocks long to accommodate the necessary time for instruction.

I believe a program such as the one I have described to be a needed improvement in the Hope liberal arts education. If action is not taken, Hope is in danger of compromising the quality of its liberal arts education and/or becoming an institution where only a rich man's offspring can afford to receive a high quality liberal arts education.

Kim Spalsbury

Chapel—'a reverent place'

Walking in the light of a full moon through the Pine Grove, I looked with great fondness at the silhouetted buildings that surrounded me. I reflected on the many joys that have come into my life as I have lived these years at Hope and I contemplated graduating this coming spring.

It is not with total eagerness that I await that day. The hardest thing to say will be good-bye. Though I have said it often to many people and to many places, I know that it will never be easy.

My eyes and thoughts came to rest on Graves Hall. That building is a reverent place to me, for hidden in its basement is a small meditation chapel where I have often met with the one person to whom I will never have to say good-bye.

The Henry E. Schoon Meditation Chapel was dedicated in honor of Rev. Schoon who was a professor of German and who also served as Dean of the Chapel from 1946 to 1954.

Following his death, a group of students organized to construct the Meditation Chapel in remembrance of his love and his life, which he had committed to his Lord and to the students of Hope College. In 1962 the chapel was dedicated in his memory to be a quiet place where students could come apart from the business and loneliness of the world to be with God.

I have often gone to that chapel and tonight I want to go again. It is not just the place that means so much to me; the most precious part of being there is the person with whom I talk when I am there. I have often gone, lonely and confused, sometimes penitent and sometimes thankful.

But, no matter how I came, He met me; we talked, and I knew that He loved me. When I leave the chapel tonight, I won't have to say good-bye to Him, because He will come with me and I know that somehow he'll give me the courage both to live joyfully now and not to worry about next spring's good-byes.

It is time for me to go to be with Him alone for a while, but I thought that some of the rest of you that love Jesus as your closest friend might also want to come and be with Him in the Meditation Chapel when you have something on your heart to tell Him. It has been a blessed place for me and for many others, and it can still be that to all of us.

Dwight Slater

Finds Saga willing to help

This semester I have heard many people state decisively that "Saga is a ripoff!" Curiosity has driven me to investigate that claim. A Hope student pays \$680 a year for 21-meal board. The same plan costs the student at Kalamazoo College about \$100 more for the same menu (Saga serves approximately the same meals nationwide). At Calvin board runs about \$600, but students do not have the 10- and 15-meal options, that Hope and Kalamazoo offer.

According to some, however, Saga takes unfair advantage of those on the optional plans by not reimbursing them for meals not eaten. That, however, would be a losing proposition. Saga only makes money on the meals not eaten. If every meal paid for were eaten, costs would increase by nearly 50%. How do I know? The average meal costs Saga \$.84 to

prepare (\$.36 labor and \$.48 food). The boarder on the 21-meal plan pays \$1.03 for it. The remaining \$.19 pays for equipment, depreciation, maintenance and utilities.

According to the business office, the college loses money on the overhead. What is left for Saga? Only the money paid for meals not served. This is why the per meal costs of 15- and 10-meal board are \$1.25 and \$1.58 respectively. With increased percentages of attendance, profit must be figured in.

Then, of course, comes the question of whether the food service ought to be making a profit off of the students. In the first place, not outside organization would operate at Hope without some profit. The remaining option would, therefore, be to have our own food service.

Olivet College tried this course two years ago. They returned to Saga. Food selection and cost was better they found with an outside service. Furthermore, our economy-oriented business office would have switched long ago if a Hope food service was the most feasible choice.

Financially Saga really is a bargain. Where else can you eat unlimited portions of almost everything for \$1.03, or \$1.25, or even \$1.58? The normal response to this question is a derogatory comment about the quality of the food served. It is interesting, though, that the comment board at Phelps nearly always sports both positive and negative comments on the same selections.

Saga obviously can't please 1,648 people from various culinary backgrounds all of the time, but they do try. The next time you have a complaint, why not talk to one of the managers about it immediately. You might be surprised at how willing they are to help out rather than "rip off."

Kathi Machle

Opposition voiced against Christmas Tree project

by Mary Claerbout

Since the announcement of the 1975 Christmas Tree project, there has been some student opposition voiced. Basically the disagreement has taken two forms:

(1) "I'm a poor student myself. How can I afford to pay someone else's board when I'm struggling to pay my own?"

(2) "I was against U.S. involvement in Vietnam. I am also disturbed with the number of refugees settling in the U.S. Why should I support an issue I am in disagreement with?"

I talked to the four organizers of the drive to get their viewpoints on these questions. They acknowledged the fact that most students must struggle with finances. But they question the person who can't afford contributing just \$2 after considering the loose change they frequently spend at Burger King, Skiles and the candy machines. The spirit of Christmas and Christianity includes a sacrificial giving.

As for the political aspect, these four responded by declaring it an irrelevant issue. It is a senseless argument when the real situation is that of someone's needs. Tam desires to complete his education, but he is financially unable. The Christian should be willing and ready to reach out to any human in need.

Perhaps all opposition would be dispelled if one took a closer, more personal look at the project's recipient. After meeting Tam, I sensed his eagerness—and yet some hesitancy—to begin studies at Hope.

There are no familiar faces for him here, and he has no feeling for American college life. But he is determined to start life anew here and to both find and give happiness.

Tam's past life is a touching story. The following is Tam's own written response to a number of prepared questions I submitted to him.

Q. How did the War affect you and your family? What were the circumstances around your leaving? Describe your flight to the U.S.

A. "The War had made my country poor, the people died, the houses were burned, the wives lost husbands, the children lost fathers, the young men lost parts of their bodies. I think almost all of the people of South Vietnam don't like the War and don't like to go to the Army. I have not yet gone to the Army because in Vietnam I was a student. The War affected me very much because I lost my country, I lost my relatives, I lost my happiness. I lost my parents, four sister and youngest brother. When the North Vietnamese came so fast toward Saigon many people tried to escape, and we four did also. We escaped in a boat on the Saigon River and were picked up by boat; we had nothing but our clothes. We were taken to Singapore. We staid about a week but couldn't leave the boat. The government Singapore gave us food then the same boat took us to the Philippines. Here we lived with U.S. Navy about fifteen days. From here we flew to Guam where we staid four, five days. We flew from Guam to Fort Indiantown Gap, Pa. where we staid about three months before coming to South Haven."

Q. Describe the members of your family who came with you to the U.S.

A. "My family consists of four people. My uncle is seventeen years old, my brother is twenty five years old and his wife is nineteen years old. He was a math teacher in high school."

Q. The arrival of Vietnamese refugees to the U.S. has been a matter of debate and concern among Americans. Have you encountered any problems of acceptance since your arrival in this area?

A. "I don't have any problems of acceptance since my arrival in this area."



TAM NGUYEN

Q. Describe your new living situation.

A. "My family and I lived in a trailer near Lake Michigan. Our sponsor is Hope Reformed Church and Mr. and Mrs. Russ Hyma are our advisors from Hope Reformed Church. Mrs. Fennell is my English Teacher, Mr. and Mrs. John Bright, Mr. and Mrs. Tom Renner and all the people at church have helped my family very much. Now I am working in a factory in Benton Harbor to earn money."

Q. What are your impressions of America and Americans?

A. "I came to America because I love the freedom and peace. This is a hard question when you want to know my impressions of Americans. Because we had one thousand years war with China, one hundred years war with France, four years war with Japan and twenty years civil war. Most Vietnamese don't like foreigners, because they bring unhappiness and death to Vietnam. I thought the American soldiers in Vietnam, and the Americans living in U.S. have many differences because the American soldiers in Vietnam lived too near the dead and they don't like the war and they had furious characters. I remember the instance of about one hundred fifty people who died in the small town of My Lai from massacre by Lieutenant Calley. When I came to Fort Indiantown Gap, Pa., and South Haven I saw many Americans who give me many good impressions of Americans. I think they are my friends and I can't forget those wonderful people. Now I try to adapt to American life that is my new country and my new life."

Q. What was college life like at the University of Saigon?

A. "My major at the University of Saigon with the Faculty of Law. Sometime we had a picnic, or travelled from Saigon to another city. My school didn't have enough comfortable facilities for the students, because all finance was given to the War. We have two dorms for the students. They don't have time to play or have jobs because they must study. The reason we studied very much, because if we don't pass our examination we must go to the Army that all students in Vietnam don't like. We always like peace, and hate war."

Q. What are your expectations of Hope College?

A. "I hope to increase my knowledge, I expect to make many friends, find a good job, and to have a good life in America. All my life I lived in the War. We were unhappy and I think I will help somebody in my position in the future."

Q. What will your major be? What are your career aims?

A. "Maybe I hope to major in economics or business administration. My career is to finish school but I have not yet decided what I will do afterwards."

Q. In addition to academics, what are your other goals as a student at Hope?

A. "I want to make friends. I want to learn the good thing in U.S. I want to become a citizen of U. S. and go back visit my country and my family, because I can't forget my country and my family. I hope I may also give something to the college but I don't know what it may be."

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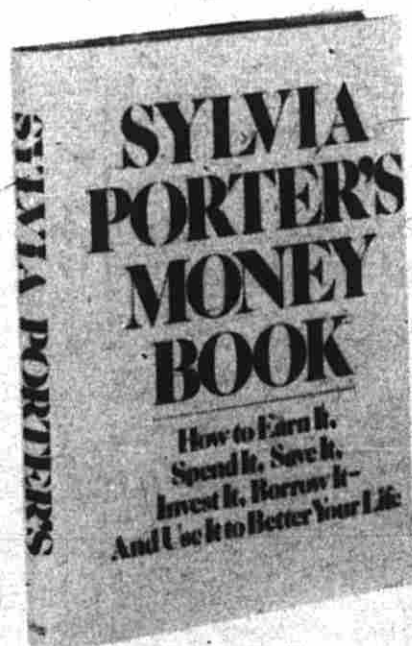
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B-ball team will have 'new look' this season

"Hope College basketball will have a new look this year," says Dutch mentor Russ DeVette. No longer will the Dutchmen rely on a deliberate offense. Rather, they will try to speed up the tempo of the game, running more often to take advantage of their overall quickness and to compensate for their lack of size.

ALTHOUGH the hoopsters are young they are not exactly inexperienced. Five lettermen will return from last year's squad, and Hope boasts seven players who have started for the varsity in previous campaigns.

Dwayne Boyce, a 6'8" junior center from New York City, captains this year's squad. Boyce, a three-year starter, led the team in rebounding and field goal percentage last season, and is expected to provide a greater scoring punch this year.

STARTING at the forward spots for Hope will be Jim Holwerda, a 6'4" forward from Grand Rapids, and 6'3" senior Mike Riksen from Holland. Holwerda

started as a freshman last year and should be one of the team leaders in scoring and rebounding.

Riksen, probably the best leaper on the team, sat out last year after starting for the Dutchmen as a freshman and sophomore.

IN THE backcourt DeVette will again go with sophomores Ed Ryan and Chris Petersen. Ryan, a 6'1" playmaker from Schenectady, N.Y., and Petersen, a 6'0" sharpshooter from Grand Rapids, will team to give Hope their finest backcourt scoring combination in several years.

Dan Van Pernis, a 6'4" senior forward from Grand Rapids, and Jeff Waterstone, a 5'9" junior guard from Livonia, have been spot-starters over the years for the Dutch. Both have played Varsity ball since they were freshmen, making Van Pernis the only four-year man on the squad.

OTHER members from last year's team include Steve Vander Hyde, a 6'2" junior guard from Grand Rapids, and John Savage, a 6'7" sophomore center from Man-

chester, Mich.

Kevin Clark, a 5'9" sophomore sparkplug from Lake City, Mich., Wes Vande Streek, a 6'4" center from Parchment, Mich., and 6'4" sophomore forward Wayne Van Dyke from Allendale, Mich., are up from last year's junior varsity squad. These five are expected to make a valuable contribution coming off the bench.

CALVIN is picked to win the MIAA again this season. The Knights are led by 6'9" junior Mark Veenstra, the conference

MVP for the last two years.

Alma and Kalamazoo look to be the top challengers for the league title.

Alma is paced by Willie Dawkins, who was the league's leading rebounder and second leading scorer last year, while Kalamazoo will look for instant help from outstanding freshman David Dame.

This season holds a lot of promise for the Flying Dutchmen, as they seek to post their first winning record since 1971.



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